

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe

"WHATEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

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NOTES BY THE WAY.

There is always one note we watch for when the critic of spiritual phenomena sings his old, old tune. If we hear that note we always know that the critic knows really nothing of the subject. Glancing over an article by Walter Besant in "The Queen," we heard it more plainly than usual. Here it is:—

Let us ask a question which can never be put too often. Is it conceivably possible that, during all these years of alleged communication with the other world, not one single message should have been received of the slightest importance? The spirits belong to the world into which we shall all pass on leaving this. It must, to begin with, be a world wholly different from our own. How do the spirits occupy themselves? What are their hopes—their ambitions—their thoughts?

And so on, and so on; how well we know it! Just imagine it, Spiritualists! Here is a responsible man who coolly tells the world that you have never received "one single message of the slightest importance"! The ignorance of it is indescribable. But perhaps Mr. Besant's notions of what is important are peculiar. It might be nothing to him to have the most convincing proofs that the communicating intelligence is a "dead" sister, or husband, or wife, or child. But, apart from that side of it altogether, Mr. Besant does not know anything of the tens of thousands of suggestions, counsels, instructions, and vital pieces of information that are so familiar to us. He does not know of the innumerable lectures, discourses, answers to questions, subtle and profound descriptions, on the very lines he indicates. What business has such a man to palm off his ignorance upon the ignorant? There is a library at 2, Duke-street. He might at least call and ask for the loan of a book.

But we had almost forgotten. Mr. Besant, all the way along, has his little tremours of belief. They all have their little tremours now! And, in his concluding words, he takes refuge in "that blessed word" *hypnotic*. Oh, what a comfort that is! It used to be "all fraud"; now it is "all hypnotism"—even "The Witch of Endor." The worst of it is that very smart people like Mr. Besant are apt to be very disagreeable to us just in proportion as they find there is something in it after all. But we are a forgiving race—we Spiritualists.

Mr. Andrew Lang has, in "The Nineteenth Century," one of his racy, chaffing, but significant articles on ghost-stories. He sets up what he calls a "competition of scepticisms," and plays off one against another with extreme vivacity. He does not make the unbelievers look silly or stubborn. He only accounts for them. His pegging down of Mr. Romanes as a landmark is lovely. Mr. Romanes' subject was "Comparative Psychology," "hitherto," as he

said, "virtually excluded from the hierarchy of the sciences," which, says Mr. Lang, is precisely the case of Psychical Research. And so, one after another, we climb the hills before us, and the "impossibility" or "folly" of one generation is the common-place of the next.

We really must try to give one specimen of Mr. Lang's truly delicious satire—though it is not easy to decant it. Mr. Romanes, working at the remarkable field of animal intelligence, says that hitherto the subject had been, for the most part, in the hands of mere story-tellers, newspaper men, or obscure people; and it needed to be taken in hand in a scientific way. So Mr. Romanes took it in hand, and he resolved to regard only those facts which stood upon the authority of observers well known as competent. "But," says he, "I soon found that this principle constituted much too close a mesh," and he had to admit the testimony of Brown, Jones, and Robinson, as well as of the professional observers; because, as Mr. Romanes explained, "persons known to fame are a tiny majority. The obscure are a vast majority." Besides, "Chances must always be greatly against the more intelligent individuals among animals happening to fall under the observation of the more intelligent individuals among men." Of course. But note Mr. Lang's pretty stumping of the science-man:—"The same chances tell, in the same proportion, against the more extraordinary *psychical* phenomena chancing to fall under the observation of the more intelligent human beings. Besides, *the less intelligent human beings are so stupid that they will actually walk a hundred yards to view a psychical phenomenon, whereas the more intelligent human beings, as a rule, will not do so.*"

Mr. F. J. Gould's "Concise History of Religion" (Watts and Co.) is almost a first-rate specimen of acute book-making. The writer of it draws largely from the principal authorities on the immense number of subjects dealt with in these two well-sifted and well-arranged volumes. He frankly confesses that he writes as an Agnostic, from an Agnostic's point of view, and for an Agnostic's purpose, but he hopes he has realised his object, rather to set forth facts than "to sound the war-whoop of debate." In this he has fairly succeeded.

Certain early chapters, on "Animism," "Belief in the Soul," "The Spirit World," "Evil Spirits," &c., do not, in our opinion, back up the Agnostic. It is quite true that he can present a long row of "awful examples," but, in doing so, he seems to strengthen the opinion that feelings, opinions, and practices, so intense and so general, must have had their roots, not in idle fancies, but in solid facts. If it is replied that their baselessness is proved by the fact that as we become civilised and informed the ghosts retire, we reply:—In the first place, that is not entirely correct; and, in the second place, in so far as it is true it can be easily accounted for. It is not a gain to the spirit-side of one's senses to be strongly developed on the strictly material side. With few exceptions, it must be—one thing at a time. But we are approaching the blending of the two.

The New York "Recorder," referring to two astonishing verdicts given by a Kansas jury, says :—

We may be sure that the hypnotic theory of defence will be advanced now with increasing frequency. New and knotty points of medico-legal import will thereby be raised, and the courts will sooner or later have to determine them. The Kansas juries that have just found the hypnotiser guilty of the murder and his hypnotised agent "not guilty" have set up a first precedent in dealing with this new order of crimes by proxy. If the higher courts sustain these verdicts, the hypnotic suggestors will henceforth make their suggestions of murder, as the senators of one of the ancient republics used to make theirs—with halters around their necks.

Another journal, the Washington "Star," refers to this "substitute for the insanity dodge," and says :—

Suggestions to the vicious may be somewhat out of order, but in view of the vast amount of brainwork that has been put in on endeavours to save the lives of some pretty worthless people it does seem strange that counsel for the defence have never suggested that the murdered person hypnotised the murderer and compelled the crime rather than commit suicide. Against such a defence as that it would be more than difficult for even the most astute prosecutor to make much headway, for his best witness would necessarily be absent. The country is tired of the insanity dodge. It must be supplied with something novel.

The Father Ivan, of Cronstadt, whose great healing powers did not avail in the case of Alexander III., is, we are told, by no means a mystic or an uncanny person. He is described as "a simple-hearted, deeply-religious man," with much experience of the world—aboundingly generous, too, as these healers usually are; fully believing in their great Master's mandate, "Freely ye have received, freely give." But why, Oh why, do they so often lack homely common sense and common justice? It is said that while Ivan would hand a thousand roubles to a beseeching stranger, his own wife and children were sometimes penniless.

The publication, in "The Nineteenth Century," of two letters from Sir Walter Scott, on the subject of "the return of departed spirits," is opportune. In these letters, Sir Walter presents himself as but a poor believer, but he says: "I heartily regret the days when I did entertain that very interesting opinion." In one of these letters he says that "the great moral argument against" is that "ghosts are only seen when they are believed." This is not the fact. But he tells a story of his sleeping in a haunted room—which came to nothing. "I felt nothing but that I had had a very busy day, had eaten a good dinner, had drunk a bottle of excellent claret, and was much disposed to sleep." As we say, this is opportune. Sir Walter was cured! He had thickened the veil.

In a late Note, we said that Mr. Henry's "Spookland" could be obtained from Messrs. Gordon and Gotch. We now understand that this firm in London repudiates knowledge of the book. All we can say is that the imprint on the title-page before us is as follows :—"Wholesale agents, Gordon and Gotch, Sydney, Melbourne, Brisbane, Cape Town, and London."

HYPNOTISM AT THE ROYAL AQUARIUM.—"One little thing I heard which will bear repeating. A pressman questioned one of the medicos as to whether he considered mesmerism and hypnotism identical. He replied, 'I call hypnotism mesmerism with a top hat.'"—*Detroit Free Press*.

THE CONDUCT OF CIRCLES.—We have printed, in a convenient form, suitable for enclosure in letters or for distribution at public meetings, "M.A. (Oxon.'s)" "Advice to Inquirers, for the Conduct of Circles." We shall be pleased to supply copies free to all friends who will undertake to make good use of them. The only charge will be for postage—25, ½d.; 50, 1d.; 100, 2d.; 200, 3d.; 400, 4½d.; 600, 6d., &c.

MODERN SPIRITUALISM,

IN RELATION TO RELIGION, SCIENCE, AND REFORM.

A LECTURE GIVEN BY MRS. EMMA HARDINGE BRITTEN AT THE MASONIC HALL, NOTTINGHAM, FEBRUARY 17TH, 1895.

[NOTE BY THE REPORTER.—The subject of the following address was first treated by the gifted speaker before a large assembly at Barrow-in-Furness. As, unfortunately, no report was taken on that occasion, some strangers who were present, deeming the lecture of the highest importance in the present religious crisis, and hearing that it would be repeated by request at Nottingham, determined to send a reporter there at their own expense, with a view to its publication. The entire lecture would, perhaps, be too much for the limited space of the English Spiritualist papers, and hence some portions, not so essential as others, are omitted; but it must be added that mere repetition of words could do no justice to the thrilling effect produced by the eloquent lady on her large and deeply-interested audience. Seeming unwilling to part with her, she was urged to close by repeating her own fine poem of "Over There."]

In every land, in every age, mankind in the aggregate has accepted some kind of religious belief invariably founded upon a spiritual basis. The God whom "no man hath seen at any time"—yet who *must be* in order to account for the mystery of being—becomes at once comprehensible and worshipful as the Supreme, spiritual Author of Creation. Continued existence beyond the great and awful mystery of death, has found such universal acceptance in every phase of human thought (except amongst avowed materialists) that it must be acknowledged as a primeval truth born in the consciousness of mortal being. Still the death and decay of the earthly body necessitate the belief that a continuation of life beyond the grave must be in a thought region, or spiritual realm of being. Added to these original, and, therefore, creative, instincts of humanity, has been the universal opinion, that good or evil lives on earth, whatever the standard of good and evil may have been, invariably determine the status of the soul in the next stage of existence. And this is religion—the all, the sum and substance of religion. No matter whether amongst savage or civilised peoples, whether of modern or ancient times, these three special phases of belief constitute the basis of all the world's true religions. It is historically proved that in every country and age, angels, spirits, or some beings resembling humanity, but still of a higher world than earth, have from time to time appeared to men, whilst powers, not of human origin, have been manifested through special individuals, who have sometimes been honoured as prophets, sometimes tortured and killed as witches, and sometimes—when they happened to belong to a popular Christian Church—canonised as saints. Now, whilst these world-wide beliefs constitute the general basis of the religions of past ages, their failures in our present modern civilisation are these. In the first place the professed Christian teachers of this century insist upon drawing all their proofs of inspiration, divine authority, or spiritual appearances from the records of some 2,000 years ago, and though many of the best scholars pronounce these records as more than doubtful, and not in harmony with the world's progress in every other department of divine order, the priesthood of this age persist upon citing these ancient and much-disputed writings, as their sole standard of religion or evidence of God's dealings with men. In the next place, they even pervert the alleged teachings of the Founder of their faith, to suit the creedal differences of hundreds of various sects. Worse still, they entirely neutralise the grand and world-wide belief, that good or evil deeds done on earth *do* determine the condition of the soul's continued existence hereafter—making a hell and heaven of their own invention, whilst avoidance of the one, and entrance to the other, are alleged to be dependent upon sectarian creeds and practices, and devotion to all the ritualistic rites and services of special sects. The last point which places the so-called systems of Christian faith far below the reasonable or authoritative teaching of proven religion is that the priests of modern time deny the possibility of the enfranchised soul's return to earth as a ministering angel at the present day; relegate all the records of hauntings, inspiration, or spiritual manifestations in any form, to an imaginary being whom they call "Satan," "Beelzebub," "the adversary of God"; and denounce all attempts to put in force the promise of Him they call the Founder of their faith—

namely, "that the works He did, they who believed in Him should do likewise."

Judging by the total absence of any mighty or spiritual works performed at this day by any of the Christian Clergy, we must assume that there are none who *do* believe in Him, of whom they all preach. And yet, despite these obstacles to the prevalence on earth of a true and practical teaching Church, we claim that there is a world-wide revelation even now fallen upon us, which supplements all the religions of elder ages, adding proofs to their assertions which mere retrospect cannot supply. That revelation is the much denounced and despised cause called "Modern Spiritualism." Let us then turn our inquiries for true religion in this direction, once again reiterating, however, that true religion consists in the belief in God, the Alpha and Omega of Being; next, in the continued life of the soul of man after the death of the body; next, the teaching derived from the world-wide spirit communications, that the good or evil deeds done on earth result in the happiness or misery of the soul in the life hereafter; whilst lastly, through the same widely corroborative facts of spirit communion, we claim that there is no finality in any one stage of existence, but an endless realm of progress, to be attained only by the individual soul's efforts.

But it may be asked, and that with reason, on what grounds we claim that the revelations alleged to proceed from the spirits of humanity, in this century, offer any more reliable evidences of truth than the writings accepted by Christians as the "word of God"—the Bible. To this we answer, that any set of events occurring in our own age, under the close and immediate supervision of common-sense people, as well as shrewd investigators, must carry with them far more conviction than writings, for which it is claimed that they narrate the events of at least nineteen centuries ago, and that without any sufficient warranty of their absolute truth. Modern Spiritualism, whilst its modes of revelation wonderfully cohere with many of the records of antiquity, differs from, and surpasses, every other form of religious belief—first, in the fact that, instead of depending for proof upon the testimony of one or more interested priestly teachers, it came through the little innocent children of humble persons, whose religious beliefs were diametrically opposed to the idea of supernaturalism. It came, too, with sounds, sights, signals, and modes of telegraphy, impossible to have been devised by man, and defying all the opposition of mobs or the most searching investigation of scientists to arrest. The phenomena of the modern spiritual movement soon began to spread, and fell upon all sorts and conditions of people, many of them having been its bitterest opponents. Its origin, like its progress, was purely superhuman, defying all the opposing powers of the Press, the pulpit, or the law. It travelled from an humble village cottage through all the cities and districts of the entire forty-six States of the New World. It crossed the ocean, and forcing hosts of unwilling propagandists into its service, flooded the countries of Europe with tokens of its supermundane power until, from the four humble inhabitants of the Hydesville cottage, its unsought and bitterly-persecuted powers have compelled belief by what is now confidently reckoned to be at least fifteen millions of adherents in various parts of the civilised world. And all this has been effected in less than fifty years, and that in an era when the words "Spiritualism" and "Spiritualists" were unknown "half a century ago."

The speaker then described the various phases of the spiritual phenomena, insisting that the great bulk of the communications produced consisted of test facts, such as giving the names of friends numbered with the dead, together with dates, ages, and other circumstances, clearly identifying the communicant with some departed one. In many instances she recalled the fact that spirit friends in their communications had prophesied truly of coming events, and described distant scenes which could not have been known to any of the inquirers present. By these, and an immense variety of supermundane tests and phenomena, Spiritualism had been proved to have been, she said, the work of human spiritual intelligences. She next proceeded to show that this stupendous power, so clearly identified with the individuals who had passed into the spirit-world from earth, had made its mark upon peers and peasants, kings and princes, magistrates on the bench, and felons in the cell; in a word, on all classes of persons in whom the requisite magnetic force of mediumship was found to exist. At length the speaker resumed her theme thus:—

And now you will say, Granted that this mighty flood of spirit power still operates in the world, proving that the soul of

man is deathless and does survive the dissolution of the body, that is only one of the elements you claim religion to consist of—in what way does this demonstrate the existence of "The First Great Cause" we call God? To this we reply: The deathless spirit-man proves the God who is a Spirit, even as effect proves cause. Man himself is the microcosm of creation, and, as such, proves the Macrocosm, or the Almighty whole.

Here the speaker, in rapid and impassioned accents, illustrated the wonderful anatomy of man as representing all the finest and most complex principles of mechanics; the several parts of his organism as illustrating the ebb and flow of tides, airs, and all the combination of forces and elements. She pointed to the marvellous assemblage of powers in man distributed through the mineral, vegetable, and animal kingdoms, and then traced up the ascent of this apex of creation, from rude savagism to the supreme heights of this present day civilisation, the history of which makes man so Godlike a re-creator of the earth. Then suddenly pausing, she cried:—

And now—where is this almighty man? Where are the builders of great cities, the reformers, the sculptors, painters, poets, inventors, and all the towering minds that led the race up the steps of progress? Alas! alas! they are all dead and gone! The astronomers who swept the myriads of sun and star roads with their telescopes; the magicians who have turned night into day by imprisoning the breath of the coal; dragged the lightnings down to illumine their cities and carry their messages; the navigators who have mapped out the pathless ocean; the wonder-workers who have turned the tides of rivers and made dry the land of seething waters; these re-creators of God's earth, these imitators of His stupendous powers—where, oh, where are these almost divine effects of some divine cause? The ages answer, "They are all dust and ashes—dead—dead—and their forms of strength transformed into a thousand fragments of earth and clay!" Aye, but even as we speak of this hopeless wreck of all earth's great ones, there comes a knocking at our doors; we open them at the strange summons, and lo! the mighty dead re-enter our dwellings, all alive again, and never more to die! Deathless spirits they are now, and with them come all the loved and "lost" of our hearts and homes, proving by their immortal spirit-natures that the first great cause, their Father and ours, is no more unknown, but God the Spirit, no longer a mystery, but the Alpha and Omega of Being. In a word, at the point where the divine and deathless nature of man, God's vicegerent on earth, is proved, there is the witness of the nature and powers of man's Creator, the hitherto unknown God. There are but few more words to say (added the speaker) and those are, that the phenomena by which spirits signal to earth are all phases of new science. Thus, the knockings, and every form of sound produced by spirits, imply a new phase of the science of acoustics. The movement of ponderable bodies by a force unknown to man in material science, reveals a new motor power. Clairvoyance is a new phase of optics. Every form of inspiration which transcends the unaided power of man to produce—whether in speaking, writing, drawing, or any other form of untaught power—most surely comes from the immortal schoolhouses of spirit life, and challenges the material scientist either to account for, or respect, as evidence that Spiritualism is a new science as well as a new phase of true religion. As to the hell or heaven which result from the commission of evil or good deeds done on earth, mortals have but to sit at the family altar, the spirit circle, to discover the truth of the assurance that "In my Father's house are many mansions." There are the evil doers, in spiritual infirmaries and moral hospitals, learning the lessons of reform which society should have taught them on earth, in place of mere revengeful punishments. There are the millionaires, in darkness and rags, in compensation for the pangs of the miserable whom they suffered to perish with hunger. There are those hiding away in pits and barren places, who robbed the houseless wretches who had not where to lay their heads. The rich are there, those who coined the poor man's flesh and blood into their wealth and luxury—now in darkness and destitution. And were there not countless angels of mercy preaching to these spirits and leading them into the paths of progress through the spheres of penitence, good, and use, the condition of those who have misused the experiences of earth, and failed to commence their progress there, would be even worse than the fabled hell of priestcraft.

In the higher spheres are those who have happily learned to create the kingdom of heaven within them. For them there is

no sorrow, no sighing. The good and the true are there, and it is enough to say that in this better and higher world—this land of compensation as well as of retribution—the good, the true, the earth's martyrs, as well as its benefactors, are all in glory, and that, from the poorest grades of earthly being to the highest. An aristocracy of goodness and a government of wisdom are there. There, no rank or earthly titles count, and before every soul is an eternity of progress, every step of which must be attained by the worth, goodness, and wisdom of the ascending pilgrim. And these are the teachings of every returning spirit. The good proclaim it the world over, the evil cannot mask it, and—this is **THE RELIGION OF SPIRITUALISM**—the confession, corroborated all over the world by millions of the dwellers in the land of the hereafter. Accept or reject it as you will, there is not now upon the face of the earth any sect of religious teachings that offers so full and complete a system of revelation concerning the next step in eternity, beyond the grave, or one that has such "a high hand and stretched out arm" to proclaim "the truth against the world," as **MODERN SPIRITUALISM**.

OBJECTIVITY OF AURAS.

TRANSLATED FROM THE "ANNALES DES SCIENCES PSYCHIQUES."

(Continued from "LIGHT" of December 29th, 1894.)

Seventh Question.—Can our present scientific knowledge explain the production and perception of the aura?

We think we have demonstrated that the aura is a real phenomenon, actually perceived, like all other luminous phenomena, by means of the eye. We are thus led to think that the aura must be, like every luminous source, the seat of vibratory molecular movements, sending to the eye rays capable of impressing it, and of giving the sensation of colour. The excessive excitement of the atmosphere's molecular activity in contact with certain parts of the observed body would be due to rays originating through the vibratory molecular movements of this body. It might be conceived that even the form of the latter would cause a more considerable effect in certain directions on the molecules of the surrounding atmosphere; we shall return to this aspect later on. Let us, first of all, see by what laws a vibrational movement can be propagated from the body to the portion of atmosphere which is the seat of the aura, then from thence to the eye, and, finally, from the eye to the centre of perception. We know that the characteristic elements of all vibrational movement are its form, its amplitude, and the number of vibrations per second. The intensity of the effect produced on the eye, or, rather, on the centre of perception, is proportional to the square of the amplitude; the nature of the effect produced—that is, the kind of colour perceived—only depends on the number of vibrations per second of the shock received.

From these principles, borrowed from mathematical physics, we draw the following conclusions:—

Let us consider a molecular group belonging to any body, solid, liquid, or gaseous; at a given moment the vibrational movements of these molecules are defined by a certain form, a certain amplitude, and a certain number of vibrations per second. This group receives rays from neighbouring bodies and also radiates itself. Suppose that an additional ray, coming from neighbouring molecules, influences the group under consideration. This causes in the vibrational movement anteriorly existing a modification which depends on the elements of this additional ray. The motive force mr^2 of the anterior vibrational movement is augmented; as the mass m of the molecules of the group has not changed, the speed of the movement must augment. Now the speed of a vibration can only be accelerated in two ways—by increase of amplitude, or by increase of the number of vibrations per second. As the increase of speed bears on two quantities, one of them may remain constant, or even diminish, provided the other attains a value sufficient to increase the motive force in the required proportion. The following combinations are, therefore, to be distinguished:—

- (a) Increase of amplitude without modification of the number of vibrations per second.
- (b) Greater increase of amplitude and diminution of the number of vibrations.
- (c) Increase of amplitude and of the number of vibrations.
- (d) Increase of the number of vibrations without change of amplitude.

(e) Increase of the number of vibrations and diminution of amplitude.

Such are the modifications which might occur in the molecular group under consideration.

For the same reason, the ray sent by this group to neighbouring bodies is also modified by one or other of these combinations, and so on, from point to point; from the body emitting the aura to the centre of colour perception.

Perception of the Aura.—One might explain thus, in particular, how it happens that the nature of the perceived colour varies with the subject, with his condition, and even with the characteristics of the ray which the eye receives. It is not here a matter of fixing at what points of the course between the eye and the centre of colour-perception these alterations are produced, nor of seeking an explanation of the extraordinary increase of sensitiveness from the point of view of aura-perception under hypnotic influence; that study belongs to the physiologist. It is sufficient for us to show that the modifications of the ray, indicated by the experiment, may be considered as a consequence of the principles which govern the transmission of energy. The sensations of colour depend on the number of vibrations per second in the shock received at the centre of perception, and this number increases from red to violet. Therefore, starting from yellow, for example, which corresponds to the mean sensation, the colour sensation will trend towards red if the number of vibrations is diminished, and towards the violet if the number is increased. With regard to the intensity of colour sensation, it is proportional to the square of the amplitude. But that applies to the same colour; it is, in fact, known that the different rays do not affect the visual and normal sense in the same way, and that in the same spectrum the maximum occurs with the yellow. These considerations show how the method of seeing the aura may vary from one subject to another, and with the same subject, according to his condition.

Production of the Aura.—In what precedes, we have considered in an absolutely general fashion the molecules of successive surroundings traversed by the ray, without seeking to distinguish the molecules of ether from the ponderable molecules of these surroundings the principle of the transmission of energy applies, in fact, to the one as well as to the other. But this distinction becomes necessary in regard to the portion of the gaseous surroundings which is the seat of the aura, if we seek to ascertain the nature of the latter. We know from the works of Fresnel, verified by the experiments of Mons. Fizeau on the propulsion of luminous waves, that the ether molecules of a gaseous medium, shot with the highest velocity that can be imparted to them, do not influence the luminous vibrations in any appreciable manner. If, therefore, observation shows that a displacement of air produces a distortion or deformation of the aura, it is because the ether molecules of the medium, where the aura exists, are not alone concerned, and because the ponderable molecules of this medium participate in the vibratory movement of the ray's source. It is therefore thus: an agitation of the air can disturb the aura, which then oscillates after the manner of a flame.

It seems, therefore, that the molecules of oxygen and nitrogen which constitute the air, and with which the body is in contact, receive from the latter an augmented excitation of vibratory movement in certain directions which depend on the structure—more or less homogeneous, and complex—and on the form of the body, as well as on the presence of certain radial centres of energy, as occurs in organised bodies. We can then explain why, in a homogeneous and elongated body, the auras show with greater intensity at the two extremities. In this direction, in fact, the influence sustained by each gaseous molecule, on contact with the body, is derived from the sum of the influences of a long series of molecules which meet at this point; the elementary impulsions of all these molecules aggregate here in application, and cause, on the surface of the body, a result which tends to propagate itself in a straight line through the air in the prolongation of this shock given by this series of molecules. But, on the other hand, it may be that the modification communicated to the group of air molecules forming the aura causes a greater diversion of these molecules, for example, in consequence of an augmentation of the amplitude of vibrations; the density of the group diminishes then in relation to that of the uninfluenced surrounding medium, and the aura tends to rise vertically. The direction of the aura may then vary between two extreme limits; the prolongation of

the greatest dimension of the body—supposed homogeneous—and the vertical. The more violent the impulse radiated from the body, the nearer the direction approaches the former; and the nearer the latter direction, the more the air's density in that region is diminished.

Peculiar Effects.—It is interesting to examine how, on this theory, is explained the experimental fact according to which the two auras of a magnet depend, not on the magnetic nature of its two poles, but on the situation of the latter in relation to the direction of the current's propagation or to the influencing magnet. It is admitted that magnetism causes in soft iron either particular currents, according to the theory of Ampère, or vortices, according to that of Maxwell; that is, on either hypothesis, an impulsion of molecular atmosphere around certain directions or lines of force. The vibratory movement of iron molecules thus receives simultaneously through magnetisation, a particular direction around these lines of force, and an augmentation of motor force. The latter translates itself in one of the five ways previously named. Of these two elements, direction and augmentation of motor force, the effect of the former is to determine the magnetic nature of the poles according to direction of rotation, and that of the latter the number of vibrations per second. As it is this number which connotes the colour of the aura, it may be conceived that the colour of that at the pole of a magnet depends rather on the second element than on the first. From all these considerations, which are general and apply to every form of energy, it results that the production and perception of the aura are in no way whatever incompatible with the principles of actual science.

RESUMÉ.

In conclusion, we think we have established the following points:—

- 1st. The aura is a real phenomenon.
- 2nd. Its perception is effected by way of the retina.
- 3rd. The aura presents :
 - (a) Certain general and co-existent characteristics : its form, which is that of a flame projection, and the localisation of these projections at the extremities of bodies when the latter have an elongated shape.
 - (b) Certain variable characteristics according to the subject : length, intensity, and colour—these three elements constitute the characteristic of each individual.
- 4th. Magnetism causes auras at the extremities of a piece of iron in bar or horseshoe shape; the auras are temporary with soft iron and permanent with steel; the colour of each pole depends on the direction of the magnetising current's propagation.
- 5th. The characteristic of each subject is a function of the hypnotic state.
- 6th. Suggestion may alter, in a certain degree, the description of the aura; it is therefore necessary to employ the greatest precautions to protect ourselves from this source of error.
- 7th. The production and perception of aura can be explained by means of our present scientific knowledge.

(Signed) X.

Monsieur de Rochas concludes these deeply interesting papers by expressing an earnest hope that other scientific men will take the matter up and experiment for themselves. F.

THE LIFE AFTER DEATH.—The uniform and consistent statements, obtained through various forms of alleged spiritual communications during the last forty years, declare that we are, all of us, in every act and thought of our lives, helping to build up a mental fabric which will be and constitute ourselves in the future life, even more completely than now. Just in proportion as we have developed our higher intellectual and moral nature, or starved it by disuse, shall we be well or ill fitted for the new life we shall enter on. The Spiritualist who, by repeated experiences, becomes convinced of the absolute reality and the complete reasonableness of these facts regarding the future state—who knows that, just in proportion as he indulges in passion, or selfishness, or the reckless pursuit of wealth, and neglects to cultivate his moral and intellectual nature, so does he inevitably prepare for himself misery in a world in which there are no physical wants to be provided for, no struggle to maintain mere existence, no sensual enjoyments except those directly associated with sympathy and affection, no occupations but those having for their object social, moral, and intellectual progress—is impelled towards a pure and moral life by motives far stronger than any which either philosophy or religion can supply.—ALFRED R. WALLACE.

IN MEMORIAM—MRS. NEWTON CROSLAND.

We have been favoured with the following particulars regarding Mrs. Newton Crosland, who passed to the higher life on February 16th, in the eighty-third year of her age, and in full possession of all her mental faculties to the last moment:—

Under her maiden name of Camilla Toulmin, Mrs. Newton Crosland made a literary reputation, and when she married, in July, 1848, she continued her labours. Her works included two three volume novels, "Mrs. Blake," and "Hubert Freeth's Prosperity"; "Partners for Life—a Christmas Story"; "Hildred the Daughter"; "Lydia—A Woman's Book"; "Stray Leaves from Shady Places"; "Memorable Women—The Story of Their Lives"; "The Diamond Wedding, and other Poems," &c. Her contributions to "Chambers's Journal" and other periodicals were innumerable. But that part of her career in which we are most interested, is her early struggles on behalf of Spiritualism, commencing in 1853, and continued down to the last year of her life. In her last work, published about fifteen months ago, "Landmarks of a Literary Life," she devotes an entire chapter to the bold defence and elucidation of the facts and mysteries of Spiritualism from a Christian and Biblical point of view.

The publication, in 1854, of her husband's essay on "Apparitions," followed about a year afterwards by her own more important work entitled "Light in the Valley: My Experiences of Spiritualism," led to disastrous worldly results to both husband and wife. Old friendships were broken up; people refused to ride in the same railway carriage with such "monsters"; some, rather than pass near the house where they resided, would cross over to the other side of the road; and servants leaving their employment found it difficult to find "respectable situations." The wife lost much of her prestige among publishers and booksellers, and at one fell swoop the husband in his business lost several hundreds per annum. Of course this foolish, ignorant, prejudiced, and unkind treatment had to be "lived down." Such persecution would be simply impossible in these more enlightened days; but the early pioneers of Spiritualism had to suffer incredible ignominy.

Although Mrs. Crosland's "Light in the Valley" was an early work, she was assisted in its composition by that advanced and highly esteemed Spiritualist, the late Mrs. A. A. Watts, and by another lady of the highest spiritual gifts, so that the work is never likely to be out of date. It is profusely illustrated with spiritual drawings, symbols, &c., but it is out of print now, and difficult to obtain for love or money. Copies with the original title-page are extremely rare.

Mrs. Crosland's last moments were very sweet. When the nurse who attended her noticed a change in her patient, she summoned the husband, who was immediately at his wife's bedside. He thought she had dropped into a profound and blissful slumber; something to be envied—it seemed so full of holy peacefulness. But he put out his hand and felt for her pulse—it was gone! At the same moment—a quarter to eight a.m.—there came a startling knock at the street door. It proved to be that of the postman, who brought a copy of "Chambers's Journal" containing her last contribution to that publication! (A little essay on *Politeness*.) As the body lay in its coffin it looked like that of a saint moulded in wax. Not the slightest trace of a wrinkle was apparent on the placid features. The interment took place on February 20th in Camberwell cemetery.

RECEIVED.

- "The Theosophist," February. (Madras: Adyar. 2s.)
- "The Astrologer's Magazine." March. (London: 12, Lugard-road, Peckham, S.E. 6d.)
- "The Humanitarian." March. (London: Hutchinson and Co., 34, Paternoster-row, E.C. 1s.)
- "The English Mechanic, and World of Science," for March. (London: 332, Strand, W.C. 9d.)
- "The London Home Monthly." No. 1, March. (London: Horace Cox, Bream's-buildings, E.C. 3d.)
- "The House of the Hidden Places." A Clue to the Creed of Early Egypt from Egyptian Sources. By W. MARSHAM ADAMS. (London: John Murray, Albemarle-street, W. 7s. 6d.)

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Assisted by a Staff of able Contributors.

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MIND AND MATTER.

"The Monist," we are afraid, is not as widely known as its merits deserve. Not that we agree with it, as a rule. On the contrary, we think it is painfully "cabin'd, cribb'd, confin'd," and we often wonder that it should spend so much zeal and take so much trouble over the degradation of man. For "degradation" it is, as even its late clever article on "A monistic theory of mind" shows. This theory is bluntly packed into two lines; "The monistic theory of mind contemplates it as a property of a substance, not as itself a substance." The reason given for this doctrine is the assertion that "the law that the properties of substances are due to their molecular constitution holds for all substances whatever." This is followed by the declaration that the properties of all organised beings, "including life and sense, are as much due to the way in which the material elements composing them are combined as are those of the simplest mineral substances." "In a word, mind is a property of the organised body."

Of course, that is what is popularly known as elementary materialism, of which we have by no means heard the last. Did it never occur to the clever writer of this article that there is something very arbitrary and very narrowing about such assertions as we have just quoted? For our own part, we are always a trifle riled at the curious readiness of these materialists to close the account with Nature, as though they knew all about it, and therefore there was no more to say. For some comical reason, we always seem to see this cock-sure materialist in the guise of a small general dealer behind a counter, smartly tying up a parcel, and handing it to one with the glib reckoning:—"Nervous system, 4½d.; great central ganglion, 2d.; brain, 3d.; chemical elements, 1s. 6d.;—2s. 3½d. Thank you. There you are. Don't hold it by the string." But you cannot cut up, or ticket, or price, or wrap up a human being like that.

For instance, this writer says: "Mind is a property of the organised body." There is the whole of it, tied up, and priced, "while you wait." But what if we meet that assertion by reversing it and saying: "An organised body is the property or manifestation of mind"? We should have a great deal to say for ourselves in that turning of the tables upon our very much too clever materialist. As we have lately shown, the curious phenomena of dreams alone supply some curious suggestions as to "the muddy vesture of decay," and that marvellous something which wears it. So, again, when our materialist says: "The molecular constitution of a substance is the cause of the properties it manifests," we are surely entitled to say, "But, friend, before you tie the string round that parcel,

as a settled transaction, suppose we inquire what is 'the cause' of 'the molecular constitution of a substance.' " It is quite possible we may not be able to answer that all in a minute, but if we think about it we shall see some very good reasons for thinking the universe is much more complex than we imagined. For instance, it is quite conceivable that we shall see reasons for thinking that some substance at present not known or not familiar, or that some organised being not known or not familiar, may be the cause of the "molecular constitution" of the substance which is known and familiar.

In fact, the agnostic is the very person who may be expected to be humble and patient and not sure; as the apostle of open questions, and, therefore, really half-cousin to the free inquirer and unpledged seeker who is hovering on and beyond all boundary lines; as one who, just because he is unpledged, is ready to receive and profit by all the hints of Nature. We commend that thought, by the way, to those who pride themselves on being "emancipated."

It is at this point that our monistic philosopher offers us unexpected consolation,—entirely at his own expense. Towards the close of his article, he says: "We are obliged to confess that the simplest qualities of matter are utterly inexplicable. We know just as much about why nerves feel and brain thinks as we do about why sugar is sweet or lead heavy. Even the simplest of all physical phenomena, those of gravitation, are utterly unknown to man, except as observed facts and formulated laws."

This is charming: and if, in the light of it, we are to understand that, in his previous remarks, the writer only meant to refer to mind so far as we can trace it, we can see our way to an agreement; but, in that case, we must be spared such a shallow remark as we find a few lines on: "The attitude of awe and wonder before any of the phenomena of Nature belongs to the childhood of the intellect, and will be outgrown with its growth."

We know that this is the cant of this school, but in no sense is it true; and in no sense does it harmonise with the confession that we, as yet, know next to nothing concerning these same phenomena, and with the undoubted fact that the nearer we approach to knowledge the more we are moved to awe and wonder.

But a more fruitful admission is found in the highly scientific statement of the general truth that "chemical union results in a new substance with new properties, different from and of a higher order than those of any that have united to produce it. When, therefore, the highest known chemical compounds still further combine, we ought to look for something new and important." Precisely: we have long been looking for "something new and important" as the result of the highly subtle combinations incident to the development of a human being; and we quite expect "something new and important." We admit that our old friend Protoplasm is "not merely the physical basis of life," but "the physical basis of mind as well," but only a "basis": and we are also very ready indeed to admit that when Protoplasm got hold of, or was used as, the vehicle of mind, "evolution ceased along that line": and we are profoundly grateful for that phrase. It leaves us so perfectly free to leave room for evolution along some other line, and still in an ascending scale.

This writer tries to fasten on us the rather odd conclusion that we are the materialists, after all! Mind, he says, is "simply an attribute," something like love, or honesty, or virtue; and these are immaterial. But, he says, "if there is an element, call it mind, thought, soul, or what not, that can detach itself from the personality to which it normally belongs, and pass into another body, or remain in space performing mechanical operations upon material objects, it matters not whether it be visible or invisible,

or whether it can appeal in any way directly to sense or not, such a thing possesses the nature of a material body as much so as the invisible atmosphere, &c." We have no objection. It all depends on the definition of "material." But we note how thoroughly this writer gives himself away when he talks about mind or spirit "detaching itself from the personality." He fails to grasp the whole thing; and his confusion of the personality and the body, as we know it, is the flash of light which reveals the cause of all his trouble.

LONDON SPIRITUALIST ALLIANCE.

SPECIAL NOTICE.

We greatly regret to have to inform our friends that Miss X., of "Borderland," who has been announced to give an address on Monday evening next on "Some Curiosities of Crystal Gazing, with Practical Hints for Experiment," is ill, and will be unable to fulfil the engagement. We hope, however, that her health will be speedily restored, and that the opportunity of hearing her is but a pleasure a little deferred. In the emergency

THE REV. J. PAGE HOPPS

has very kindly promised to occupy the evening, and accordingly, on Monday next, at 7 p.m., at 2, Duke-street, Adelphi, he will speak on "A Spiritual View of God's Kingdom upon the Earth, as set forth by Canon Wilberforce, Rev. T. C. Fry, Canon Scott Holland, the Dean of Ely, and Prebendary Eyton."

THE MYSTERIES OF MEDIUMSHIP.

MISS X.— OF "BORDERLAND."

BY OUR SPECIAL REPRESENTATIVE.

(Continued from page 92.)

"The discovery," Miss X. went on to say, "that I really had a gift which brought with it great privileges and great responsibilities came when I was about fifteen. At a time of trouble, when I had no one to sympathise with or advise me, my thoughts turned to a friend living at a distance of eighty miles, with such effect that my friend heard my voice, was conscious of my distress, and took the trouble to come to me to see what was the matter. Then I realised that I might give this gift full play, and did so, finding it at once a source of great help and great happiness. It happened that about this period I lived a great part of my time in a house reputed to be haunted—a house which I should describe as having a 'haunted atmosphere'—no, a 'psychical atmosphere'—not so much haunted by any definite spirit, but with the atmosphere of a house in which things 'happened.' Some day I will tell the story of that house—it is intensely interesting."

"Why not now?"

"No, not now; it would take too long, but if you would like it for 'LIGHT' I shall be pleased, as an expression of appreciation of that admirable journal, to write the account for it."

"I accept that kindly offer, on the Editor's behalf, before you have time to repent."

"I shall not repent," smiled Miss X., "unless it be that I have not offered you two articles instead of one. Well, living in such an atmosphere, as you can imagine, also did a good deal towards the development of these faculties of mine, and during the next six or seven years I had a very great number of experiences, which I had not then scientific information sufficient to explain, but which were of such a nature as to entirely convince those about me of their actuality. For instance, I was very often able to

describe events and places I had not seen, the characters of persons I did not know, and events in people's past lives, and to carry on communications with persons at a distance."

"Did your gift run to prophecy?"

"Now and then, but always spontaneously, and, I may add, usually with accuracy. All this continued after my country life, and my haunted house life, to a time when I was in London carrying on a steady course of study, and when there was nothing in my surroundings to encourage what might be supposed to be mere romantic mysticism. Seven years ago I came in contact with the Society for Psychical Research, and since then I have systematically observed and studied many things which seemed before to be merely casual and accidental."

"When was it that you commenced the crystal-gazing experiments of which we have heard?"

"It was after my introduction to Mr. Myers, and at his request, that for the first time I attempted a definite series of experiments. I gave up the greater part of one year to studying the phenomena of crystal-gazing, and the historical literature in connection with it; and for another year I kept a careful diary of telepathic and other similar experiences. The results of this work have been already published in the 'Proceedings' of the Society for Psychical Research."

"And buried there?"

"Well, I am afraid they are, so far as concerns the question of mere numbers of readers. I owe a great deal to my connection with that Society, and I believe that leading a *dilettante* life I might have become merely mystical, never studying these things on the scientific side, but for the stimulus I received from it, so that I owe it a debt I have been glad to acknowledge by giving such testimony as I can in matters of interest to us all. But on the whole I am not quite sure whether these experiments were worth the energy expended on them. Such things are never wholly convincing to the outsiders whom they are intended to convince, and they tend, moreover, to destroy one's spontaneity; so much so, that, though my power, or perhaps I should say faculty, has varied very largely at different times, it seems to me that it is possibly at its lowest when self-consciousness and want of spontaneity are introduced by giving too much attention to experiment."

"Well, now, Miss X., what is your interpretation of these things?"

"Before I came in contact with the Society for Psychical Research, I had absolutely no theories upon the subject. I knew that the faculty, whatever it was, was one that I inherited for some generations from my ancestors, more especially from one side of the family which comes from the Highlands of Scotland and which possibly brought second-sight into my blood; but I had no theory upon which to explain it. I was absolutely fascinated by the theories which the Society had to offer, and took very great interest in applying them one after another to experiences of my own. I have not, of course, found the 'natural' explanation wholly adequate, and I am not in the very least averse from the Spiritualistic interpretation, but I do feel, as I say, very strongly that in every fresh phenomenon that comes under one's notice, one is bound to exhaust every simpler explanation first before resorting to the more complex. I should, indeed, be the very last person to say that I have no faith in the possibility of communication with those who are 'gone before.' Indeed, if I knew it were not a dangerous phrase to use in connection with things of which we know so little, I should be inclined to say very emphatically that I *know* we may have such communication."

"We must not expect too much all at once. You will be on our side ere long. By the way, that incident with

David Anderson, the medium, recently, when his control named, and professed to see as a separate personality, the principal character in a story you had written. I know what you will say, of course, but I should like an expression of your views of the subject."

"As I said at the time, it was a case, in my opinion, of thought-transference—pure and simple. I am essentially a visualiser; I think in pictures; and it is quite conceivable to me that the picture of this character and his surroundings was so vividly painted, and freshened up by my having read the story again a few days before, that Mr. Anderson actually believed he saw him as an entity apparently distinct from myself."

"But it was the control, not Anderson, that professed to see this spirit. And if spirit cannot recognise spirit what are we to say?"

"Ah, I prefer not to speculate on that point."

"Well, I was less reticent, and made the control a little cross, I think, by hinting that if he made a mistake, which he admitted he might by a possibility have done, as to the identity of that story-character, he might be under a wrong impression as to his own identity, and after all no more separate from the medium's mind than the character was from yours. But do you know what his theory is?"

"No, I am curious to hear it."

"He says that Cuthbert, your character, is a real, living, independent spirit who impressed the story (which was perhaps the story of his life) on your mind, so that you wrote it, altering the details a little to suit your fancy, or because the impression was not equally clear all through, and that in consequence, perhaps, of your having just come across and glanced through the story, he got into close rapport with you, and was thus seen on the occasion of the séance."

"Now, that is really interesting. I have never heard such a theory before. Do you know how I write my stories? Of course not. I will tell you, and you will then see the bearing it has upon this curious incident. I think I can truthfully say I never constructed a plot in my life, although, under another name, I am addicted to much writing of stories. I delight in the study of character, and I begin by conceiving my characters, and then, going to the piano, I visualise them on the bright surface of the board, just as I should with a crystal. Then I play to them, and they act the parts. The whole plot is developed in this way. All I have to do then is to write what I have seen. For myself, I never trouble about anything but character."

"You are not alone in this practice of story-writing made easy. I know of an author, a gentleman, who extemporises on the piano, and sees the plot gradually unfolded, but in his case it is with closed eyes and in, apparently, a semi-trance. To go back to Mr. Anderson, I may tell you that after he returned to Scotland I got a gentleman to put some questions to his control that occurred to me on thinking the matter over, and in the course of his reply the control used, as nearly as I can remember, these words, which strike me as being very significant, after what you have said: 'The lady is undoubtedly a powerful clairvoyant, and, in our opinion, is conscious of the source from which she receives many of the ideas that enter into her writings.' And he added: 'It would be well to ask her whether the visions she receives, and the ideas that come to her, are not utilised in the manner stated.' You have given the answer to that already."

"Have I?" said Miss X., reflectively, and I left her thinking.

THEOSOPHY AND SPIRITUALISM.

BY QUÆSTOR VITÆ.

As Mr. Harte suggests, p. 58, it would certainly appear to outsiders that if Mr. Sinnett has any interest in the opinion of the world outside of the "London Lodge" with regard to Theosophy, surely he would bring forward some evidence that Mahatmas transmit teachings of greater occult import than instructions to support Mr. Judge.

Considering the claims made upon public attention by Theosophy, and considering that nearly the whole of the theosophic teachings repose ultimately upon the authority of these occult Masters, we, who have been induced to listen, are entitled to claim some evidence that these Masters have transmitted occult teachings of greater significance than those appearing in the puerile Judge missives, as published in the "Westminster Gazette," and to know something of the manner in which such teachings have been transmitted.

Mr. Sinnett is understood to have received teachings direct from the Masters. It is in his power apparently, therefore, to give independent testimony as to their existence, and as to their mode of communicating teachings intended to be laid before the public, as based upon their authority.

It must not be supposed that I dispute the possibility of the existence of such adepts. Though I have not myself been vouchsafed any experience of their existence, in spite of the fact that I was an earnest and truth-seeking esoteric student for several years, yet some of my friends tell me that they have been more fortunate. And I do know that *other* adepts exist. I know also that telepathic communion is a fact; also that what is commonly (but incorrectly) termed "astral projection" is a fact.

But I must refuse to admit that because some men can transmit telepathic messages, or an idea carrying a perception of a form to the recipient's senses, they must consequently be supposed to be the possessors of supernal wisdom.

I know of several cases in which the faculty of "astral projection" has manifested spontaneously without any occult training, in simple-minded unpretentious people. I know of a case of a living person "controlling" a sensitive, as she calls it; that is, in which the sensitive perceives clairvoyantly the "presence" or form of this person. Such perceptions are only phenomenally objective, i.e., subjective mind pictures, and are not external to the sensitive as popularly supposed. The sensitive has also received and given utterance to thought-messages from this person. These incidents really illustrate the powers claimed for "adepts" and about which so much mystery is made. The basis of the phenomena consists in the transmission of a thought-life-current the quality-content of which will be transmuted, by the sense-perceptions of the recipient, either into thought or into imaged form.

The possession of these occult faculties does not, therefore, demonstrate that either moral perfection or supernal wisdom must be their necessary accompaniment; or that they can only be acquired by training in esoteric schools.

But it is claimed that the Mahatmas, though human themselves, commune with "Nirmanakayas" (or the spirits of ex-human adepts who have passed into Devachan, i.e., the psychical sphere) and thus become recipients of the "infallible truth," on which the "wisdom religion" is (in part) based.

It is taught in Theosophy that these ex-human adepts "refuse to pass into the Nirvanic state, but choose to remain in contact with the world, to work for the liberation and salvation of mankind." Now, as they "refuse" to enter Nirvana (soul sphere), they must consequently remain in Devachan, or the psychical sphere, whence they may commune with human Mahatmas.* It follows, then, that these quasi-divine teachers of Theosophy, these "world saviours," turn out to be mere psychical spirits; spirits occupying the same plane as the guardian-spirits of the Spiritualist; as the familiar controls of the family circle, who are so contemptuously condemned by Theosophy.

I confess it has taken me some years to find out the shallowness of these preposterous claims. Not until I had become

PESSIMISM, SCIENCE, AND GOD: or *Spiritual Solutions of Pressing Problems. A Message for The Day. Twelve Meditations.* By John Page Hopps. A full reprint of the Articles in "LIGHT." Tastefully bound. London publishers: Williams and Norgate. Post free from Mr. Page Hopps (216, South Norwood-hill, London), for One Shilling.

* In fairness to Theosophy I would beg to say that Mr. A. Lillie is under a misconception in stating that Theosophy teaches that Mahatmas and Dhyan Chohans are one and the same (p. 76). Dhyan Chohans it certainly teaches are world-builders, but are angels pertaining to a prior solar system and charged with the supervision of this one: equivalent to the Elohim of the Kabbala, with the difference that the Kabbala affirms the latter to be dual-entities (see "Kabbala Unveiled," p. 21, Mathers), while Theosophy does not teach that the former are dual.

acquainted with the planes of being as given from another source, could I unravel the mystery. Here, then, we have mere psychical spirits dubbed "world saviours," "liberators of mankind" claiming to watch over and protect the destinies of races. What would the misguided Spiritualists say to controls who advanced such pretensions?

No wonder, indeed, that spirits who form such a crazy estimate of their functions remain in the psychical plane. But it is evident that it is no more possible for them to abstract themselves from submission to universal law and "refuse" to pass on when the state and conditions develop, than it is possible for a human adept to adjourn his passage through the portal of death, when the summons comes, to some more convenient time. It is probably the fact of their self-exaltation and concomitant ignoring of the One Absolute Determiner who made them and the universe, and all it contains, in its absolute order (and which order their blind pretensions fail to disturb) that binds them in Devachan or prevents their progress, their rising into Nirvana, the soul plane.

Theosophy states that these spirits, "having reached the goal and refused its fruition; or renounced the well-earned Nirvana or Dharmakaya vesture, &c." Now this is sheer nonsense. The world is *for* and *in* consciousness, and not the converse. Different cognitional modes entail different planes or worlds. We are in the world of time and space, because these are constituted by our sense-perceptions, or thought-relations of our empirical consciousness. When our psychical perceptions unfold we will then and there be in relation with the psychical plane; that is, we will be *in* the psychical sphere. If the Nirvanic degree of consciousness were unfolded in a man or spirit, he would then and there be in Nirvana, and could prevent it by no effort of his will, which, on the contrary, would also be of Nirvanic degree. So these pretensions are nonsensical.

In the face of these monstrous claims made by Theosophy for its psychical teachers, on whose efforts for their salvation and liberation mankind is by implication made to depend, one asks whether Theosophy recognises one universal self-determining Life as unfolding its included thought into explicit distinction, from eternity through time and space and back again into eternity; whether it recognises the existence of Absolute Being as including all its accomplishing within its accomplishment, or whether Theosophy pretends that that which is made and formed, possesses the power within itself, independently, to influence and control the Infinite power which made it what it is.

We have to note in respect of these Nirmanakayas that they are always spoken of as masculine. We never hear of a feminine one. Yet we know that there are feminine spirits in the psychical sphere or state. We must conclude, therefore, that the theosophical teachers represent only the masculine element of being, or as it would be described in Kabbalistic terms, the white, cold nature of intelligence, and consequently does not include the red, warm nature of love.

This imperfection and limitation in its source, must and will pervade the whole of its expression, and even its much spoken of "brotherhood" will be but a cold manifestation consequently.

The fact that it partakes only of the masculine or intelligent nature, to the exclusion of the feminine or love element, confirms its psychical origin, as re-equilibrated or complete dual-being exists only on a higher plane—that of self-identification, which is above (or within) Nirvana, or the soul plane. It is this incompleteness, this one-sidedness in its source, no doubt, which causes Theosophy to exalt celibacy as a method by which the development of occult powers may be facilitated. As if true spirituality could be developed by methods implying the degradation of love!

Theosophy voluntarily cuts itself off from any higher source of instruction than its psychical-Nirmanakayas, as it teaches that when spirits pass into Nirvana, *i.e.*, soul plane, it becomes "beyond their power to assist men, as all earthly concerns are obliterated, and every possible relation or thought of earth is left behind."

Now I respectfully beg to suggest to Theosophists that this position is totally incorrect, as I know for a fact that spirits who have passed through the psychical sphere or plane (Devachan) into the next inner plane, *i.e.*, the soul plane (Nirvana), and thus become angels, have communed with men. Further, I know that equilibrated angels, re-united in mystic marriage or unified dual-being, have communed with men from the plane of self-identification, as I have previously suggested on p. 525 and on September 22nd, 1894.

(To be continued.)

AN EXPERIMENT IN PSYCHIC PHOTOGRAPHY.

By EDINA.

During Mr. Duguid's recent visit to Edinburgh, we tried with him what appears to me to be an interesting experiment with two dry plates. This was done somewhat on the lines indicated by Mr. Glendinning in "The Veil Lifted," where a face was got (if I recollect rightly) simply by holding a dry plate between the hands of a lady and himself. Our experiment was conducted as follows: My second daughter, who has some knowledge of amateur photography, had in the house an unopened packet of Ilford's dry quarter plates. Going to a darkened room, which was lit only by means of a small red lamp, this member of the family opened the packet, and selected two of the plates, which she wrapped up in a bit of newspaper, and thereafter enclosed in a small piece of brown paper. She then went to the room in which Mr. Duguid was sitting, accompanied by her clairvoyant sister, and found him in the placid enjoyment of a pipe and a book. She there preferred a request that he would place his hands on the two plates, above her own and that of her sister. He at once assented, and without rising from his seat, or curtailing his smoke, placed both his hands on the packet above those of the young ladies for the space of two minutes. As I have said, the two dry plates were never in his possession, being throughout in charge of my second daughter. I inquired of our clairvoyant if she saw any person near Mr. Duguid at this moment, or in contact with the plates, and she informed me that nothing was apparent to her "inner vision" beyond a bright light over the medium's head.

The two dry plates were now taken by the first-mentioned member of the family to the dark room and at once developed, without ever being placed in the camera. The result of the developing process was that on the first negative were found the letters "M. G.," very roughly written, as if by a person beginning to write. These letters have a number of white rays emanating from them, and there are also two abnormal spots or patches on the plate, one at the top and the other below the two letters. On the remaining plate was found a small but very distinct scroll, like what a child might make on a slate with a slate pencil. I have had copies of these two negatives printed off, and now send them herewith for inspection by any person interested in this class of phenomena. Had we tried a photographic sitting on this occasion there is little doubt in our minds that we should have been as successful as on previous occasions with Mr. Duguid; but in view of the extreme nervous prostration produced on him by these photographic séances, we never dreamed of so soon again invoking his marvellous powers in that direction during his late visit.

The material point in the above experiment appears to be that it confirms the one made by Mr. Glendinning and the lady, recorded in "The Veil Lifted," and proves that by the mere touching by this medium of a covered and sensitive plate, even above two pairs of hands and without its ever going into a slide or a camera, abnormal results of the nature here disclosed have been obtained. True, in the present instance no face came on the plate, as occurred in the case recorded in "The Veil Lifted"; but still there are to be found on the two negatives in our possession clear indications of unseen and intelligent action. Our contention, of course, is that this activity comes from the "other side." In view, however, of the mysterious action of these spiritual forces on the dry plates, and the exceptional nature of these experiments, it would be interesting if Mr. Robertson or some of Mr. Duguid's Glasgow circle would conduct one or more trials on similar lines with the above, and thereafter give the results to the readers of "LIGHT." Anything which can throw further light on this branch of psychological experiment will be profoundly interesting to all earnest students of the occult.

I have only to remark, in conclusion, that Mr. Duguid was not informed of the nature of the experiment we desired to make, until the first-mentioned member of the family went into the room where he was enjoying his *otium cum dignitate*, and made the request above referred to.

AGENTS FOR "LIGHT."—We shall be grateful if our friends will kindly supply us with the names and addresses of any news-vendors or others, whether in London or the country, who either keep "LIGHT" for sale, or are willing to do so.

ORDER OF PROGRESSIVE SPIRITUALISTS.

SICK AND BENEFIT FUND.

We have much pleasure in acceding to the request to give publicity to the following :—

The following well-known Spiritualists constitute the administrative Central Council :—Mr. J. S. Gibson, Stanley-terrace, New Moston, Failsworth ; Mr. W. Johnson, 148, Mottram-road, Hyde ; Mr. E. W. Wallis, 164, Broughton-road, Pendleton, Manchester ; Mrs. Beaman, 13, Lissadel-street, Pendleton, Manchester ; Mr. R. Fitton, Treasurer, 44, Walnut-street, Cheetham, Manchester ; Mrs. M. H. Wallis, Secretary, 164, Broughton-road, Pendleton, Manchester ; assisted by the undermentioned representatives, who have kindly consented to act as helpers :—Mr. H. A. Kersey, Newcastle ; Mr. A. Wilkinson, Haslingden ; Mr. J. F. Hewes, Nottingham ; Mr. J. J. Morse, London ; Miss Bennett, Walsall ; Mrs. Chiswell, Liverpool ; Mr. G. E. Aldridge, Weston-super-Mare ; Mr. E. A. Adams, Cardiff ; Mr. James Robertson, Glasgow ; Mr. J. Sutcliffe, Sowerby Bridge ; Mr. J. Tatham, Mr. D. Wilkinson, Burnley.

The Council have much pleasure in presenting their report and balance-sheet to the end of February, 1895, and heartily thank all friends who have subscribed to and helped the Fund.

The Council have been enabled in twenty-three instances to assist Spiritualists who have been in need, in one sum of 3s. 6d. ; one 4s. ; seven 5s. ; one 5s. 6d. ; four 10s. ; six 20s. ; and three 30s. While confidently looking forward to extending the sphere of action, and making the Fund still more useful, they earnestly solicit the continued interest, support, and active co-operation of past subscribers, and, in fact, appeal to all generous Spiritualists to make this effort to relieve a little of the want and suffering of their fellow Spiritualists a grand success. As in one case the aid required was only temporary, through sickness, 30s. was returned to the Fund, accompanied by a donation and the wish that some other friend might be helped.

BALANCE SHEET.

INCOME.			EXPENDITURE.		
	£	s. d.		£	s. d.
Contributions received ...	21	17 0	Assistance rendered ...	13	12 6
			Printing ...	1	0 0
			Postages, &c. ...	0	10 0
			Cash in hand ...	6	14 6
	£21	17 0		£21	17 0

The Council meet, as occasion requires, to consider and respond to appeals made by helpers, or that come under their own personal notice, or are brought forward by the secretary. Helpers are *ex-officio* members of the Council when in the district where the Council meetings are held, and are expected to interest themselves in, make inquiries concerning, and report cases of need which may arise in their own district.

Signed on behalf of the Council,

RICHARD FITTON, Treasurer.
(Mrs.) M. H. WALLIS, Secretary.

Full list of contributions received :—Mr. H. J. Charlton (two subscriptions), 10s. ; Mr. H. Bloodworth, 2s. ; Mrs. Bellingham (four subscriptions), £2 5s. ; Mr. R. Fitton, 10s. ; Miss H., 5s. ; Mr. W. Gray (two subscriptions), 3s. 6d. ; Mr. and Mrs. Gibson, 4s. ; Mr. C. Delolme, 1s. ; Mrs. E. Firth, 2s. ; Mrs. Beaman, £1 10s. ; Mr. J. F. Hewes, 5s. ; Mr. W. L. Hull, 1s. ; Mr. and Mrs. Wallis, £1 ; Mr. A. Wilkinson, 1s. ; The children (per Mr. Galloway), 10s. ; Miss Reeve, 1s. ; W. C., 5s. ; Mr. J. H. Bunn, 1s. ; A. E. F., 3s. ; Debating Society (per Mr. Fitton), £3 ; Mr. J. J. Morse, 5s. ; Miss E. M. Robertson, £1 ; Mr. G. E. Aldridge, 10s. ; Miss E. H. Bolton (two subscriptions), 7s. 6d. ; Home Fund, Mr. Venables, 10s. ; Mrs. Richardson, 1s. ; Mrs. Carr, 1s. ; Mrs. Saul, 3s. ; Mr. McKinlay, 2s. 6d. ; Mr. E. H. Bentall, £5 ; Mr. D. Wilkinson, 1s. ; Mr. H. Brett, 2s. 6d. ; Mrs. Hyde, 5s. ; Mr. J. Tatham, 10s. ; Mr. W. E. Leaver, 2s. 6d. ; Mr. J. H. Morton, 2s. 6d. ; Mr. A. Imlach, 2s. ; Mr. Bevan Harris, 5s. ; Mrs. Berry, 1s. ; Mr. Colbeck, 5s. ; Mrs. Shaw, 1s. ; Miss Foster, 1s. ; Miss Walton, 1s. ; Miss Craven, 1s. ; Mrs. Gregg, 2s. 6d. ; Mr. H. Brett, 2s. 6d. ; Mr. H. Noakes, 5s. ; Mr. J. Thompson, 3s. 6d. ; Mr. C. E. Brooks, 3s. 6d. Total, £21 17s.

LETTERS TO THE EDITOR.

[The Editor is not responsible for opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.]

Animal Life in the Spiritual World.

SIR,—That the souls of animals do exist, whether for short or long time, in a spiritual state is to me a matter of experience. Especially is it so in the case of that much-abused animal, the cat. To speak of “bestial, like a cat,” can only be an insult to an animal which I well know by fifty years’ constant experience to be most affectionate, faithful, and unselfish, and there are plenty who will bear out our testimony ; and the exceptions are made by unsympathy and harsh treatment, based on irrational prejudice.

Frequently, after the death of dear ones who have grown to be almost human in their love and faithfulness, their presence has been most *unmistakable*, continuing their little playful ways as of old. More than two friends of mine, who are clairvoyant, have seen these dear animals after death. We have nothing to say against dogs ; the larger kind especially are very noble and faithful ; but to say they are “not sensual and gluttonous” is really against fact ; but what is worse, they hunt and worry the poor cat, for which reason, I rejoice, the latter has means of defence, though often these prove useless against the dog when he is trained to these vile habits by brutal men. T. G. Wood, in his “Hereafter for Man and Beast,” gives well-authenticated accounts of cats seeing apparitions before human beings, who, one would think, ought to be more spiritually gifted than cats. And I possess three instances, given through the mediumship of a friend, of the tender love of the Son of Man for these as well as other animals. If the gift of clairvoyance be worth anything, these instances ought to be as authentic as “many other things which, if recorded, the world would not contain the books that should be written.” The examples of tenderness to that animal, in the lives of St. Philip Neri, St. Francis Assissi, and other saints are well known. It is no wonder the Egyptians treated it with reverence.

February 24th.

I. O. M. A.

Cheating Mediums.

SIR,—The cure for fraud on the part of mediums, proposed by Mr. R. B. Westbrook, of Philadelphia, and endorsed by your correspondent Eliza Lutley Boucher, seems to me rather crude and not quite honest. Cheating, they argue, comes from the medium’s desire to have money ; therefore, if the medium be never paid anything, the incentive to fraud will cease. “Free shows” are, I know, dear to the American heart, and I appreciate them as well as anyone ; but “free shows” are not generally up to much, for we have not yet become sufficiently altruistic to take pleasure in giving something for nothing. When a “free show” is really good, one knows that it is paid for in some indirect manner, and this eases the consciences of those who consider it an imposition to accept valuable services without rendering some *quid pro quo*—payment in money being the most convenient and most usual form thereof. But why should a medium be expected to give a “free show” ? A person’s mediumship belongs to himself ; it is essentially a “personal property,” which he has an undoubted right to turn to any personal benefit he legitimately can. If he can honourably support himself by its exercise no one has the right to say him nay ; especially as it is universally recognised that the exercise of mediumship generally unfits anyone for ordinary work. If Mr. Westbrook were to argue that the way to stop the adulteration of food is to take your grocer’s goods without paying for them, in order to deprive him of the temptation to cheat, the absurdity and dishonesty of the proceeding would be sufficiently apparent ; yet that is a pretty close parallel to the proposed treatment of mediums—to whom many people seem now to apply the maxim, “Hit him hard, he has no friends.”

It is doubtful whether the desire to astonish, and the wish not to disappoint, have not as much to say to fraud on the part of mediums as the desire for the necessities of life ; but if the latter anxiety does really cause fraud, the obvious way to prevent it is to place the medium beyond the need for that sad anxiety. This has been insisted upon very often. The duty of Spiritualists, it is said, is to take care of their mediums, and to provide for their declining years. So long as Spiritualists take no steps in that direction, it is impossible with any fairness to

blame mediums for asking for payment, society being constituted as it now is; and it is difficult to understand how anyone can, without feeling ashamed, propose to avail him or her self of the very valuable services of mediums while refusing to give them anything in return.

RICHARD HARTE.

A Universal Religion.

SIR,—A paper has been read before "The Cardiff Spiritualists' Mutual Improvement Class" by its president, Mr. W. J. Williams, which has so many good points that I think it worth giving your readers some account of it. The subject for consideration was "Modern Spiritualism—Can it become a Universal Religion?" Mr. Williams commenced his essay by quoting from an address delivered at Oxford, by Professor Max Müller, and published in the "Arena" for December last, on the Parliament of Religion held in Chicago. The conclusions reached by this Parliament were as follow: The numbers of religions were but few, only eight having sacred books or scriptures. All beliefs were more or less but the offshoots of these eight. They all agreed in fundamentals, and it would have been possible, at Chicago, to formulate a set of articles of universal belief, to which all and every religion represented there could have honestly and heartily subscribed. Mr. Williams then quoted from the Right Hon. A. J. Balfour's book "The Foundations of Belief," which dwelt strongly upon a universal belief as being the Ideal of all good and thinking men, although the author had evidently not found his Ideal yet. Starting from these extracts the essayist went on to lay down the following propositions:—

1st. That for a religion to become a universal one, its creeds or articles of belief must be such as can be accepted without class, caste, or racial distinctions.

2nd. That it must be fully in accord with scientific research, and present day experiences.

3rd. That to bring about the realisation of a universal religion acceptable to all the human race, is the Ideal for which all good men in every age have been looking and longing.

4th. That it is capable of being brought to a successful issue by universal propaganda.

The speaker asserted most emphatically that the creed or belief of Modern Spiritualism well fulfilled the first two of these propositions, that he had proved his third from the extracts he had quoted from the Oxford addresses and Mr. Balfour's book, as the present was but a continuation of the past. The fourth brought it at once from the Ideal into the Real. By means of the Anglo-Saxon language, which is now the business language of the world, it would be possible to issue and establish a universal propaganda on the lines of Modern Spiritualism, acceptable to all, and Spiritualism had thus the capability of becoming a universal religion.

Cardiff.

GEORGE SADLER, Hon. Sec.

The "Priestess of Isis" and Her Accusers.

SIR,—You have recently given publicity to attacks on Madame Blavatsky; as the dead cannot answer, will you be so good as to allow us, her only relatives in England, to say a few words on the other side?

Like the rest of Madame Blavatsky's relatives, we have long ceased to wonder at any criticism of her wonderful life—have almost ceased to feel resentment at any misunderstanding of her almost incomprehensible personality.

It is not, therefore, with resentment that we regard these attacks on Madame Blavatsky, but rather with wonder, that in any valuation of her life and work there should be such complete blindness to realities, not incomprehensible to all, but very patent to everyone who has eyes to see.

It appears to us a fact, altogether undoubted, that Madame Blavatsky made thinkable to tens of thousands the ideal of spiritual life, of the real Self that stands above the ocean of birth and death. And, in making thinkable the ideal of the higher Self, she has also made thinkable the inferior worth of this life of storm and sorrow.

Then, again, she has made tangible to thousands the theory of repeated births; of the development of the enduring Self through a long series of personal selves; or, as she herself would say, the doctrines of Re-incarnation and Karma; the doctrines to which she invariably linked the sanative ethical principle: "whatever a man sows, the same shall he also reap."

These two teachings—the real Self and the series of re-births—are the heart and head of Indian philosophy; and Madame Blavatsky has made them thinkable and tangible to tens of thousands whom the transcendental works of Kant and Schopenhauer, and the academical studies of the Orientalists, have never even touched. We are also assured by the greatest living populariser of psychic studies that "she did more to imbue the mind of the day and generation with psychic truths than any man or woman of her time."

All this she has done, not so much by original research and speculation—these she never claimed—but rather by the sheer force of her personal power, that first seized these ideas with tremendous vividness, and then presented them, with tremendous vividness, to the minds of her age. She was a force the like of which we shall not see again.

Is it a small thing to have made the immortality of the soul a thinkable, tangible reality to tens of thousands? To attempt this would have been a splendid thing; Madame Blavatsky did more—she actually accomplished it.

If even a tithe of this be true—we think it falls far short of the truth—then Madame Blavatsky has deserved very well of her time. And, in view of this real work done, we cannot but consider all personal attacks on her as ridiculous, not to use a harder word.

To turn for a moment to the attacks themselves. Mons. Solovyoff's volume, "A Modern Priestess of Isis," contains two elements: private letters of Madame Blavatsky and the narrative of Mons. Solovyoff. In the letters, somewhat unscrupulously published, there is no proof of Madame Blavatsky's "fraudulence." As to the narrative of Mons. Solovyoff, it is abundantly proved that he has given two quite discrepant accounts of his own attitude and doings; and a witness who does this is hardly to be believed when he testifies about others. We are justified in saying that the whole of Mons. Solovyoff's narrative is so completely coloured by his subsequent ideas, that it is practically a work of fiction, the only one of his popular romances that Englishmen are likely to read. So much for Mons. Solovyoff's book: the private letters of a dead woman, genuine and honest; the narrative of a living romancer, largely fictitious.

The second accuser, Mr. Lillie, has successfully availed himself of the labours of others; the foundation of his work is the attack of Madame Coulomb on Madame Blavatsky—an attack based on letters asserted by Madame Blavatsky to be forged. Now, the most famous political trial of our day should have opened our eyes to the danger of believing in this kind of evidence, especially when the "revealer" is paid for his revelations.

It is a noteworthy fact that has never been sufficiently insisted on, that in no case has it been claimed that any of Madame Blavatsky's psychical "phenomena" were "exposed" at the actual moment of occurrence; while even Mons. Solovyoff testifies to real and undoubted psychical phenomena—physical forces directly controlled by her will. Then, again, Madame Blavatsky is accused of wrong and faulty literary methods. Very likely; her work was not for literary methods, but for human life. And, if her words are sometimes inconsistent, her will was perfectly, strongly consistent all through; and will is better than words.

In view of her splendid achievement, most plain people will probably agree with us that, if the failings pointed out by her accusers were real, it would have been far more generous to have left them to silence; while, if they are largely false, as we believe, then these railing accusations, which made a long martyrdom of the evening of her life, are something worse than ungenerous.

Madame Blavatsky may have been wrong in many things, perhaps; but in a few supreme things she was splendidly right.

VERA JOHNSTON,
CHARLES JOHNSTON.

TO CORRESPONDENTS.

"CAP MARTIN."—We have received a telegram from Cap Martin, but do not know who the sender is, nor to what matter his message refers. Will he kindly explain?

A.L., J.W.B. and J.F.H.—No room in this week's issue. Will be given in our next.

"FORTY YEARS AGO."—Thanks. Shall certainly appear next week.

T. B.—Yes, you are right about the missing letter. The concluding word in last week's Leader should have appeared as "fare," but, unfortunately, the "f" dropped out—presumably as the pages of type were being removed to the machine room.

SOCIETY WORK.

218, JUBILEE-STREET, MILE END.—On Sunday last Mr. Wallace gave a most interesting address, which was highly appreciated by a large audience. On Sunday next, March 3rd, Miss Marsh will occupy the platform and give clairvoyant descriptions. Will speakers kindly send vacant dates? Friends will oblige by kindly forwarding spare literature to Mr. Marsh for free distribution.—E. FLINT, Sec.

NEWPORT, SKINNER-STREET CHAMBERS.—The Monmouthshire Psychological Society held their usual devotional meeting on Sunday, February 24th, when an address entitled "Spiritualism: What is its Mission?" was given by Mr. Wayland's guides; after which one of our lady members gave some excellent clairvoyant descriptions, many being immediately recognised.—STANLEY A. MEACOCK, Corres. Sec.

CARDIFF.—Mr. H. G. Allen gave an excellent address on Sunday upon "The Spiritualism of the Bible." He adduced numerous quotations testifying to the occurrence and employment in ancient times of the various phenomena familiar to Spiritualists to-day, and referred to several passages ordinarily considered of somewhat obscure meaning, but which point strongly to the similarity of ancient and modern methods of inter-communion betwixt the two worlds.—E. A.

111, CLARENDON-ROAD, NOTTING HILL, W.—On Sunday last we had a good meeting; several strangers being present. Mr. J. H. Bangs gave us an eloquent discourse upon the "Broad Facts of Spiritualism," answering several questions at the close. Sunday, at 7 p.m., Mr. Pursey; Tuesday, at 8 p.m., séance, Mrs. Mason; Saturday, at 8 p.m., spirit circle. Saturday, March 10th, there will be no meeting in consequence of the Burns Memorial Service in Holborn Town Hall.—J.H.B., Hon. Sec.

LADBROKE-GROVE BAPTIST CHAPEL, CORNWALL-ROAD (two minutes' walk from Notting Hill Station).—On Sunday, March 3rd, at 3 p.m. prompt, an address will be delivered by W. O. Drake on the question, "Is Spiritualism a Fact or a Fraud?" followed by open debate. The chair to be taken by Rev. J. Fleming Shearer; admission free. Will intended speakers please write me? I shall also be glad if some of our friends will send literature for free distribution.—W.O.DRAKE, 15, Lancaster-road, Westbourne Park, W.

SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—Mr. Payne conducted the spirit circle on Sunday night, and an enjoyable meeting was experienced. Mr. R. Boddington, Mr. Beel, Mr. Coleman, Mr. Payne, and Miss Boddington occupied the time profitably. Sunday, March 3rd, Mr. Bliss, at 6.30 p.m. We intend celebrating the forty-seventh anniversary of Modern Spiritualism ("The Rochester Knockings") on Sunday, March 31st, by holding special services all day at the above hall. Many well-known mediums and speakers are expected to take part in the exercises of the day. Services begin at 11 a.m., and 3 and 6.30 p.m.—CHAS. M. PAYNE, Hon. Sec.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Miss Rowan Vincent, although suffering from a severe attack of influenza, courageously took the platform last Sunday, and gave an interesting address on "The Latent Powers in Man." We shall look forward with great pleasure to her next lecture, when she promises to deal with her subject in greater detail. Our chairman, Mr. Cooper, was scarcely fit to come to the lecture, but with an effort he occupied the position with his customary ability. Next Sunday Mr. W. E. Long has again generously consented to address the audience at Cavendish Rooms. His subject will be, "Spiritualism the Church of Humanity."—L.H.

STRATFORD SOCIETY OF SPIRITUALISTS.—Mr. Butcher will take our platform next Sunday. Friday, for musical practice and inquirers. Mr. Veitch gave a stirring address on Sunday on "Life in the Future State." Mr. Bradley rendered the "Star of Bethlehem." Mrs. Emma Hardinge Britten at the Town Hall, Stratford, on Thursday, March 14th. Mr. Thomas Everitt has very kindly offered to take the chair on that occasion, and we shall be pleased to welcome him. Tickets: 2s., 1s., and 6d. each, which can be had of any of our committee, or of me at 23, Keogh-road, Stratford. The various Spiritualist papers can be had at our hall on Sundays and Fridays.—THOMAS MACCALLUM, Hon. Sec.

BARROW-IN-FURNESS, PSYCHOLOGICAL HALL.—On Tuesday week, the Barrow Society of Spiritualists had a visit from Mr. Griffin Hodgson, commercial traveller, who gave us some excellent recitations and some interesting narratives. To make up a concert programme, Mr. Hodgson had the assistance of Messrs. George and John Sinkinson, and the Misses Sinkinson, Craib, and Tranter. It will be three months before Mr. Hodgson comes this way again, and we are certain that his next visit will be anxiously looked for. In connection with the Lyceum we have started a class for club exercise; it is confined to the officers of the Lyceum. The class is under the tuition and superintendence of Mr. John Johnston, and, we believe, is making satisfactory progress. We are to have a visit in a fortnight from Mrs. Green,

so that we may safely say there is another treat in store.—H. SINKINSON, Rep. Sec.

THE PEOPLE'S LEAGUE, CENTRAL HALL, HIGH-STREET, PECKHAM, S.E.—Mr. Robert James Lees delivered a very eloquent memorial address, on Sunday, on the passing away of the aged mother of the Rev. Morgan Payler, the esteemed treasurer of the People's League, Central Hall, Peckham. Mr. Lees dwelt forcibly upon the perfect naturalness of the change. At what is called death the soul or spirit fled—whither? And how? Time was fast proving. People were beginning to realise that the life beyond was not a myth, and that rest and freedom from pain and suffering were found in an individual spiritual state after the decease and decay of the body. Mr. Lees referred in touching terms to the deceased, Mrs. Morgan Payler, and her advanced years, and spoke of her assured safety. The hall was crowded by a very appreciative audience.

PECKHAM SOCIETY OF SPIRITUALISTS, CHEPSTOW HALL.—On Tuesday, February 19th, the three societies, Camberwell, Forest Hill, and Peckham, met to establish a mutual and friendly relationship with each other, the attendance of members from all three societies being good. Messrs. Long and Payne spoke on behalf of Camberwell; Messrs. Elphick and Bertram for Forest Hill; and Messrs. Butcher and Audy for Peckham. It was decided that each society should send delegates to a meeting, the place to be decided upon by the secretaries of each society, to draw up new rules and working lines for the general government of the societies of South London; and on the proposition of Mr. Long, seconded by Mr. Butcher, and carried unanimously, the place appointed was 35, Station-road, Camberwell, S.E., the first meeting to be on March 9th. On Sunday last our platform was occupied by Mr. Boddington, of the Camberwell Society, Mr. Audy, the vice-president, in the chair. Mr. Boddington gave an inspirational address, showing the necessity of good and pure lives, and recommending abstinence from all alcoholic drink for those who desire to further their spiritual advancement. On Sunday next, we are having a speaker from Stratford to occupy our platform, meeting to commence at 7 o'clock; Tuesday, March 5th, circle, at 8 o'clock.—J. C. JONES, Secretary, 330, Ivydale-road, Waverley Park, S.E.

NOTTINGHAM AND WEST BRIDGEFORD LITERARY AND DEBATING SOCIETY, of which the rector of the parish is chairman, having invited the writer to read a paper on Spiritualism at one of the fortnightly meetings, the invitation was accepted on Tuesday, 19th inst., a very intelligent and respectable company occupying the parish room. "The History, Philosophy, and Utility of Spiritualism" was the introducer's theme, occupying about forty minutes. The rejoinder, made by the rector himself (who vacated the chair for the purpose), was a lengthened and thoroughly-prepared written speech, avoiding reference to what had been said, but attempting to discount and destroy the allegation that the phenomena of Spiritualism were wrought by exanimate spirits, but contending that all could be explained by mundane conditions, odyllic force, or mesmerism, &c., when not fraudulently produced by so-called mediums. A lively debate followed. Great interest was excited, and it was said to have been the best meeting of the session. By a bit of management we contrived to secure the presence of our clairvoyant medium (Mrs. Knight), who gave four descriptions, one of which was fully recognised in every particular. One given to the rector appeared to bewilder him, but was not publicly recognised. The courage of our sister, Mrs. Knight, is worthy of imitation wherever possible in similar gatherings.—BEVAN HARRIS.

MORSE'S LIBRARY, 26, OSNABURGH-STREET, LONDON, N.W.—The commodious rooms of the library were taxed to their utmost extent on Friday evening, February 22nd, when Mrs. A. Vincent Bliss gave her services to the members and friends meeting as above. So large was the company that several endured the discomfort of standing during the proceedings, it being literally impossible to squeeze in another extra chair for their accommodation. Mr. J. J. Morse presided, and in a brief and pertinent little speech welcomed Mrs. Bliss, and bespoke for her the sympathies of all present. Mrs. Bliss, entranced, gave an invocation; the control was then changed, and a very practical little address was next given, at the close of which "Vigo," the clairvoyant control, presented herself, and her bright and unhesitating manner at once won everyone's attention. During her stay "Vigo" gave eighteen distinct and clearly defined delineations of spirits in attendance—fourteen being unequivocally recognised, several cases being particularly startling in incident and vivid in presentation. "Vigo" went straight to the point, giving names, incidents, and details, without any beating about the bush, which made her labours peculiarly successful. Mrs. Bliss very kindly gave her services as a contribution to the work that is carried on by Mr. Morse, in the form of the Friday evening meetings, now nearing their end for the present season. On Friday evening next, March 1st, at 8 p.m., Miss Florence Morse will read a paper on "Spiritualism as I See It." Full particulars concerning the conversazione at Cavendish Rooms, on March 29th, to celebrate the forty-seventh anniversary of Spiritualism, will be issued in due course.—LIBRARIAN.